the Alliance Witness

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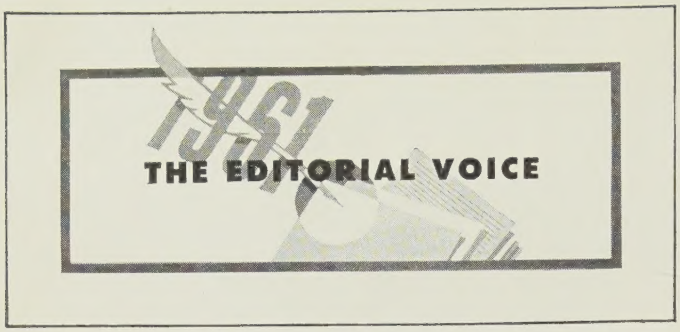

BELIEVING OR VISUALIZING

Unbelief is so prevalent that I do not wish to say anything that might be interpreted as excusing it, but for all our being so slow to believe I still think that sometimes we blame ourselves for unbelief when our trouble is nothing more than inability to visualize.

There are some truths set forth in the Scriptures that place a great strain upon our minds. Divine revelation assures us that certain things are true which imagination will simply not grasp. We believe them but we cannot see them in the mind's eye.

It may be pointed out here that the ease with which we grasp a truth is sure to be in exact proportion to its externality as distinguished from its internality. Biblical history, for instance, because it is all objective and external, is no problem to belief. We are sure we believe whatever is written about Moses or David or Peter because we have no trouble "seeing" it taking place, while such truths as regeneration or the divine indwelling cannot be visualized and so are more difficult for us to handle. This we should recognize as psychological, not spiritual, and should stop chiding ourselves for something we have not done.

As I have said many times before, we cannot be right unless we think right, and to think right we must distinguish believing from visualizing. The two are not the same. One is moral and the other mental. Unwillingness to believe proves that men love darkness rather than light, while inability to visualize indicates no more than lack of imagination, something that will not be held against us at the judgment seat of Christ.

The ability to visualize is found among vigorous-minded persons, whatever their moral or spiritual condition may be. A man with no faith in God or Christ may nevertheless have a keen imagination that enables him to picture inwardly anything he hears described. He gets on very well without charts and illustrations since he can create an inward image as clear as a photograph. Another man who believes the Word of God implicitly and proves it by a life of obedience and charity may yet find it very hard to envisage the things he believes. Such a man is likely to blame himself for what he feels is unbelief.

The wise Christian will not let his assurance depend upon his powers of imagination. Personally I find it difficult to picture the resurrection and the future life. I believe without reservation everything that is written in the Scriptures about this, and I can affirm with the whole family of God,

> *"I believe in the Holy Ghost;*
> *The holy Catholic Church;*
> *The communion of saints;*
> *The forgiveness of sins;*
> *The resurrection of the body;*
> *And the life everlasting."*

Still I obtain little satisfaction from the effort to picture the resurrection and the glorified state. I have pored over the Book of Revelation without receiving much help in my attempt to visualize the life to come. I have meditated lovingly upon Bernard's sweet hymn of heaven, "The Celestial Country," and my heart has sometimes been raised to near ecstasy by the scenes depicted there; yet when I try to imagine myself in that place my mind faints with the effort. I believe with unshakable confidence that our Lord has gone to prepare us a place and that He will come to take us unto Himself, but I cannot form a mental image of it.

Undoubtedly Bernard himself, for all his brilliant imagination and his insight into the Scriptures, sometimes found it hard to believe that he himself would actually walk within the heavenly mansions and gaze with his own eyes upon the Beatific Vision. At first I wanted to blame him a little for what seemed a doubt when he wrote,

> *"O sweet and blessed country,*
> *Shall I ever see thy face?*
> *O sweet and blessed country,*
> *Shall I ever win thy grace?*
> *I have the hope within me*
> *To comfort and to bless!*
> *Shall I ever win the prize itself?*
> *O tell me, tell me, Yes!"*

Then I read the triumphant answer he gave to his own question and I understood:

> *"Exult, O dust and ashes!*
> *The Lord shall be thy part;*
> *His only, His forever,*
> *Thou shalt be, and thou art!"*

True faith is not the intellectual ability to visualize unseen things to the satisfaction of our imperfect minds; it is rather the moral power to trust Christ. To be contented and unafraid when going on a journey with his father the child need not be able to imagine events; he needs but know the father. Our earthly lives are one shining web of golden mystery which we experience without understanding; how much more our life in the Spirit. Jesus Christ is our all in all. We need but trust Him and He will take care of the rest.

Possibly it is because of my own innate dullness that I have found such deep satisfaction in these words of the prophet: "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." God has not failed me in this world; I can trust Him for the world to come.

The Trail of the Wanderer

PART I

The Gods Are Out of Date

By DAVID LUTZWEILER

MODERN psychology teaches, among other things, that wayward men are not fighting God; they are fighting their parents or society, and that they do even this for the most part unconsciously.

This doctrine is not an isolated modern idea but is simply one of the latest links forged in a whole ideological chain which stretches back into the murky depths of ancient history. It is one of many similar present-day logical results of a series of changes that have occurred in human thought throughout history. And like the most clever of whodunit crimes, which it often resembles, the series had its beginning in a person and place familiar to everyone but suspected by no one.

I refer, of course, to the not-so-happy home of Adam and Eve and to their eldest son Cain.

Ancient man from Adam onward lived in exactly the same world we do. Regardless of our boasted technology with its infinite variety of labor-saving devices, we still see the same sun and moon and stars and trees and animals that the first men saw. The same processes of reproduction, life and death, springtime and harvest go on for us exactly as they did for them. But the people of ancient times were in their understanding of the world around them very much like small children today: they saw *what* happened in nature; they did not always know *how*.

What happened in nature was not always pleasant. However, man being what he is, he soon realized that understanding of the causes behind actions is the first step to controlling them. For if nature and other men were forever going contrary to his wishes, some means of control over nature and other men might enable one to make things better. It is the thesis of this article that the search for such control, and hence for understanding the mechanism of nature and the actions of men, has been throughout history one of the dominant drives in the minds of men.

It is not surprising that men at first and for several thousand years afterward thought that the fundamental causes of things were to be found in various living gods rather than in the natural laws of a mechanistic, godless universe. According to the Scriptures the human race possessed initially the knowledge of the true God and the fact that it was He who created and sustained the universe. This knowledge was then lost (or distorted) following the departure of Cain, since his descendants were obviously the kind of people who "did not like to retain God in their knowledge."

The earliest mythologies we possess, therefore, from Sumer, Egypt and Babylonia, are doubtless the grotesque perversions of a common truth the human race had to begin with, and are not the intellectual inventions *ex nihilo* of a few brilliant ancient philosopher-theologians. Because of the selfish motive involved, religion was changed from the concept of one God to be obeyed into many gods who were to be used. A man sacrificed to the gods, not because of their own worth but simply because they would not bless him if he did not. Sacrifice and worship were the *means of control* over both nature and other men because the ultimate causes of (or at least the power to limit) the behavior of both were to be found in the gods. *Ergo,* secure their favor.

However, the quest for ever greater and better control over the forces of the world took a new turn sometime in the seventh century B.C. After thousands of years of trying to get along with the gods, the problems of mankind were still as big as ever. Some philosophers on the western coast of Asia Minor decided that if Utopia was ever to get here and the problem of pain solved once and for all, someone had better look more closely at this business about gods controlling the universe.

Thales, a man who lived in Miletus sometime around 629 B.C. (contemporary with Josiah), started things off by inquiring into the nature of matter. He then came up with that famous and something-less-than-brilliant suggestion, to answer his own question, that everything is water. He was followed by his pupils (and their pupils) who suggested, in turn, that everything was air, a "boundless" mass, fire, earth, and finally earth, air, fire and water together. Later Democritus guessed atoms, meaning pieces of all kinds of matter but so small and hard that they could not be cut.

The important thing for us to notice here is that for all their crudeness and their connection only with philosophy at first, these questions were the beginning of modern science. The men who asked them were the predecessors, for instance, of Aristotle, who put the natural sciences on a systematic level of investigation. This led, ultimately, through the stifling Middle Ages to modern medicine. It was the be-

Mr. Lutzweiler is now serving in the army but expects to enter the field of education on his discharge. The second article will appear in our next issue.

ginning of the discoveries which led to the present-day concept of natural law.

Thus, after the advent of Thales, thinking men began to seek the answers to life's riddles less and less in capricious gods and more and more in orderly laws. One of the avowed intentions of Epicurus and Lucretius was to deliver the people from the bondage of living in fear of the gods. It was nature, not the gods, with which we have to do, said they. (Actually, they did not deny the gods' existence but said only that the gods lived off by themselves in a corner of the universe and did not bother with mankind.)

The shift from seeking control in the gods to seeking it in an impersonal, law-ordered universe was a major pivot in history. There are two ways of solving any problem. One way is to depend on someone else who has the solution; the other way is to try to figure it out for yourself. The pivot in history occurred when men discarded the first method and began to do research on the second.

For instance, the new employee in the machine shop needs to be shown by an expert just how the machinery works. If told to push a button or pull a lever at a certain time he does it because he trusts the expert and considers the action to be the correct one on the sole basis of the expert's authority. But once he grasps the operating principle of the mechanism and understands the movement of every part, he can shake hands with the expert, thank him for his instruction and go off on his own. For after studying long enough he gets to be an expert himself. But as long as he is ignorant of what to do he is dependent on the expert.

Ever since the Garden of Eden the human race has been trying to get along without God. But to do this an understanding of the mechanism of the universe is absolutely necessary. Superstitious belief in the gods held up this research for a long time, being removed only with the greatest of difficulty; but now we are on our way! And the problems created by this attempt of man to be the master of his own fate are as nothing compared with the thrill of it. Plato's *Republic,* Sir Thomas More's *Utopia,* and lately Huxley's *Brave New World* or George Orwell's *1984* present us with a continuous stream from ancient times through medieval to the present, showing that the idea has always been alive, sometimes weak but never dead. And ever since the Industrial Revolution it has been soaring to stratospheric heights.

Now one unfortunate circumstance of all this is that a single cause can have multiple effects, good and bad. This presents one with a dilemma. Man's vastly increased knowledge of the mechanism of the universe has helped him, it is true, to alleviate in some measure the evils of the past. Disease is down, the death rate is down and even hard work (a supposed evil) in many areas of the world is down.

But so is faith. The same rationalistic water that quenches man's unholy thirst for power is also flooding the place and drowning him. The danger of hasty generalization is forever present with the scientist who tries to make metaphysical judgments about God and ethics, because his generalizations are always based on pitifully inadequate data. When God says, "This is the way, walk ye in it," He says so on the basis of a complete grasp of the facts (omniscience). But the psychologist, say, who understands only a few tentative principles about human behavior will often make from these facts hasty generalizations which go contrary to Scripture.

This, then, is how the erroneous doctrine mentioned at the start of this article was formulated. The series of discoveries about the mechanism of the universe which has been going on all through history has caused many men to think that they know more now than God does. The question is, Whom are we to trust, the expert (God) or the novice (the scientist)?

But someone will say, "How do we *know* that the Bible is the Expert's

(Continued on page 8)

Whate'er My God Ordains

Whate'er my God ordains is right;
Holy His will abideth;
I will be still, whate'er He doth
And follow where He guideth;
He is my God;
Though dark my road,
He holds me that I shall not fall;
Wherefore to Him I leave it all.

Whate'er my God ordains is right;
Here shall my stand be taken;
Though sorrow, need, or death be mine,
Yet am I not forsaken;
My Father's care
Is round me there;
He holds me that I shall not fall,
And so to Him I leave it all.

—Samuel Rodigast,
tr. Catherine Winkworth.

On Repentance

I know that Mrs. ———— would have me deal plainly with her soul; therefore I shall not scruple to tell her how I have sometimes thought she was not clearly enough convinced of sin, and of the perfect righteousness wrought out for and to be imputed to her, by the Lord Jesus Christ, through faith in His blood. Since I have been on shipboard, blessed be God, His name has made my soul to smart, and caused me to see more of my own wretchedness. O Mrs. ————, you know not, neither do I myself know as yet, what a mystery of iniquity is hid even in a heart timely renewed. I saw a little of it the other day, and had I not known my Redeemer liveth to make intercession for me I must have sunk into despair.

"But there's a voice of sovereign grace
Sounds from the sacred Word;
Ho! ye despairing sinners, come,
And trust upon the Lord."

—From *Letters of George Whitefield.*

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A year ago THE ALLIANCE WITNESS *published an inquiry concerning the tithe and invited correspondence on the subject. We later published a number of letters. . . . More recently Mr. Gillis, of East McKeesport, Pa., prepared this study of the subject from the Scriptures.*

God's Law of the Tithe

By RAYMOND T. GILLIS

CONCERNING God's plan for the support of His church, four phases present themselves for our consideration: Why give the tithe? To whom shall it be given? How shall the recipient disburse it? What benefits may the tither expect?

The first mention of the tithe in the Scriptures is in Genesis 14:20, when Abraham paid tithes to Melchizedek after the defeat of Chedorlaomer, thus giving a thank offering to God who had given him the victory. Later Jacob, awakening from his vision of the ladder to heaven, made a vow, saying: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20).

In Leviticus 27:30 we are told: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." And in verse 32 we read, "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

The children of Israel were instructed to pay tithes of their harvest. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Deut. 14:22). The Lord was speaking to a people who were largely herdsmen and farmers. He also admonished them (verses 24 and 25): "And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money in thine hand, and shalt go unto the place which the Lord thy God shall choose."

The strongest statement concerning the giving of the tithe is contained in Malachi 3:8 and 9. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." This is a very frightful indictment of a nation of whom God had said, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." And what are these ordinances? They are the injunctions given above. Obviously the setting aside of the tithe is more than just a suggestion or a simple request. It is the law of the Lord, and just as much an obligation to the Christian as "Thou shalt not steal," or any other of the commandments.

Further, in Second Chronicles 31: 4 and 5 we read: "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly."

As unto whom the tithe shall be given, we read (Num. 18:21): "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."

In Malachi 3:10 God commands: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

These references clearly state that the whole tithe should be brought into the church. But someone might ask, "What about gifts to the thousand and one private charities that are continually soliciting us by personal contact on the streets and through the mails?" For many years I have received requests for donations from twenty-five to thirty charities through the mails, and from fifty to sixty others through the medium of the United Fund Campaign. The list grew as the years went by, and as I tried to spread my tithe over the whole area of private charities my donations to the church became so small that I was actually ashamed of the mere pittance that

the Lord was getting through His church.

Furthermore, many of the private charities have used a very large portion of the donations for administrative expense and distribution of literature. As I write this article the daily papers tell of the Sister Elizabeth Kenny Polio Foundation, wherein considerably less than fifty cents of each dollar contributed is actually used for the medical care of polio victims. For this reason I decided that henceforth all of my tithe shall be brought into the church of which I am a member. Where any local charity merits my consideration it will be over and above the tithe. For the giving to the church the tithe shall be the minimum.

I believe the Scriptures are also clear on the question of how the tithe shall be disbursed. The Canadian minister who told his parishioner (ALLIANCE WITNESS, 2/10/60) that the whole tithe should be brought into the church, and any contributions to home and foreign missions should be given over and above the tithe, is in partial error. I believe the missionary giving should come out of the tithe, but the distribution thereof is the work of the church.

In Deuteronomy 14:28 and 29 we read, "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." This reference clearly states that the tithe should be used for the support of the church and the ministry (Levites), the subjects of our missionary efforts (strangers), our orphanages (fatherless) and our homes and hospitals for the aged (widows).

Of the whole tithe the amount set aside for the ministry shall be one tenth, for we are told (Neh. 10:38): "And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house." In our present-day churches as now organized the Levites would include the minister, his assistants, his secretary, the organist, the chorister, the custodian, the director of religious education and any others who perform in the regular services of the church. And if the present godless trend in some of our schools continues it may be necessary to use a portion of the tithe to support the faculty of our Protestant parochial schools.

There is very little reference in the New Testament to the tithe. In Hebrews 7:2 we read that Abraham gave a tenth of the spoils of his wars with the Canaanitish kings to Melchizedek, king of Salem and priest of the most high God. And in the fifth verse of the same chapter, "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law."

In Paul's first letter to the Corinthians (16:2) he admonishes the members of the church, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This was a collection for the saints at Jerusalem who were undergoing economic distress due to the boycotting of their businesses by the Pharisees and other non-Christian Jews. This collection was turned into the Jerusalem church to be distributed by its stewards. It has been said that this reference may be less than the tithe, such as the offering of the mite by the widow. But the widow's mite was more than a tenth, for Christ tells us that it was all that she had.

However, it is the love behind the gift that counts with God. The Pharisees in Christ's day were strict tithers, but they were often objects of His scorn because of their vaunted self-righteousness. They were very meticulous in tithing even the smallest amounts of their harvests of mint and cummin, even the straw from which their wheat was threshed. But the Lord did not want any of their substance if He could not have their love. So when you lay your tithe upon the collection plate, be ready to lay your heart there also.

Furthermore, we should be ready to give all to the Master at any time that He should need it. Did He not say to the rich young ruler who came to Him inquiring as to how he might attain eternal life, "Go . . . sell whatsoever thou hast, and give to the poor, . . . and come . . . and follow me." But Christ is not asking all of us to sell our homes, our farms and all our possessions unless we are making the golden calf our God. The expression "Give Me thy heart" seems to run through all His discourses.

As to the benefits which he who tithes may expect, let us refer again to Malachi 3:10 wherein God speaks through His messenger, saying, "Prove me now herewith, saith the

The 1961 General Council

The 1961 General Council of The Christian and Missionary Alliance will convene in Columbus, Ohio, May 17-22. Business sessions and the evening services will be held in the Veterans Memorial Auditorium, 300 West Broad St., Columbus. The opening service will be at 7:30 P. M. on May 17. Public services will be held at 4:00 P. M. May 18, 19 and 20, as well as at 7:30 P. M. each night. There will be three meetings on Sunday.

Credentials will be sent to each official worker of the Society through the offices of the district superintendents. Each church is entitled to two delegates: the pastor and one lay delegate who has been appointed by the executive committee of the church. We trust that each church will do its utmost to send at least one representative to the Council.

All correspondence concerning accommodations at the Council should be addressed to Rev. David N. Clark, superintendent of the Central District, at Beulah Beach, Ohio. We urge those who plan to attend the Council to make reservations as early as possible.

Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." There are those who say that these are spiritual blessings, but let us read on: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." This is surely a promise of material blessings to the Israelites, who were an agricultural people.

Who is this devourer who is to be rebuked? In Amos 4:9 and 10 we read, "I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt." Continuing in Malachi 3:12, "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." These are promises which a promise-keeping God will fulfill if we obey the law of the tithe.

Now let me give a word of personal testimony. I never really prospered until I began setting aside the tithe. But the Lord sometimes tries our faith and our persistence by permitting Satan to put stumbling blocks in our path, even as He did to the patient Job who was deprived of all his possessions. Not long after my decision to tithe the great depression beginning in 1929 was upon me. My income was drastically reduced, and I had a wife and two children to support. Then the evil one, possessing the person of a very dear one who was also a tither, said to me, "Now you will have to quit giving your tithe." But I promised the Lord that if I could not make more than ten dollars per month as an income, there would still be one dollar for Him. The one whom I just mentioned succumbed to the temptation and quit laying aside his tithe; the Lord never permitted him to prosper again.

But the Lord made good on His promise in Malachi 3:10 for me and permitted prosperity to return to me. For I was able during the depression to put my two children through four-year college courses.

Remember that the Lord has many gifts laid up in store for us, and He is willing to pour them out upon us in riotous profusion because He is not impoverished in His giving. But He does demand of us profound belief in His eternal goodness, strict compliance with His laws and a persistence on our part in asking for His blessings.

Without doubt the giving of the tithe is the law of the Lord. May we be law-abiding citizens of His kingdom. ◆ ◆ ◆

Marks of Religious Declension

1. When you are reluctant to religious conversation, and the company of serious, heavenly-minded Christians, and enjoy yourself best with men of the world.

2. When from preference, you are absent from meetings for prayer, confine yourself to Sabbath meetings, are easily detained from them, and are ready to excuse such neglects.

3. When you are afraid to consider certain duties seriously, lest your conscience rebuke past neglect and insist on fidelity now.

4. When it is more your object, in doing duty, to pacify conscience than to honor Christ, obtain spiritual profit, or do good to others.

5. When you have an overcritical spirit respecting preaching; are dissatisfied with the manner, as inelegant, too plain, too intellectual, or not according to some favorite model; or with the matter, as too doctrinal, or too preceptive; or when you complain of it as too close, or are suspicious of personality.

6. When you are more afraid of being accounted strict than of sinning against Christ by negligence in practice and unfaithfulness "to your Lord and Master."

7. When you have little fear of temptation, and can trifle with spiritual danger.

8. When you thirst for the complacency of men of the world, and are more anxious to know what they think or say of you, than whether you honor the Saviour in their sight.

9. When scandals to religion are more the subject of your censure than of your secret grieving and prayer before God and faithful endeavors for their removal.

10. When you are more afraid to encounter the scorn of an offending man by rebuking sin than of offending God by silence.

11. When you are more bent on being rich than holy.

12. When you cannot receive deserved reproof for faults, are unwilling to confess them, and justify yourself.

13. When you are impatient and unforbearing towards the frailties, misjudgments and faults of others.

14. When your reading of the Bible is formal, hasty, lessonwise or merely intellectual and unattended with self-application; or when you read almost any other book with more interest than the Book of God.

15. When you have more religion abroad than at home; are apparently fervent when "seen of men," but languid when seen only in the family or by God alone.

16. When your religious taste is more for the new things of men, than for the old things of the treasury of God's Word.

17. When you call spiritual sloth and withdrawment from Christian activity by the names of prudence and peaceableness, while sinners are going to destruction and the church suffering declension; unmindful that prudence can be united with apostolic fidelity and peaceableness with most anxious seeking of the salvation of souls.

18. When, because there is false zeal abroad, you will neither trust yourself nor others, even in that "fervency in spirit" which Paul taught and practiced.

19. When you are secretly more gratified at the fall of some professor of religion than grieved for the wounds he inflicts upon Christ.

20. When, under chastisement of Providence, you think more of your sufferings than your deserts, and look more for relief than purification from sin.

21. When you confess but do not forsake besetting sin.

22. When you acknowledge, but still neglect, duty.—THE WATCHWORD.

THE TRAIL OF THE WANDERER

(Continued from page 4)

(God's) instructions?" The answer is plain. We have certain identifying marks by which we recognize the mechanic for what he is—his greasy overalls, the testimony of people who know him and, perhaps most of all, the success of his work. So God's Word contains enough evidences—for the man who is willing to receive them—that it is the universal expert on God and the way of eternal life. "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12: 11-13).

Now I would like to correct a false impression which may have been received from what has been written so far. God commissioned man to "have dominion" over the earth, and therefore a certain amount of growing control over things by the very method we have described is doubtless legitimate. This writer is not antiscientific nor anti-intellectual and does not wish to disparage the results of modern science in attacking disease and other natural evils. He only wishes to point out that a good thing can always be distorted or turned to wrong uses. The bad side of all this, you may be sure, will be exploited to the full by Satan in deceiving those who will not receive "the love of the truth, that they might be saved."

To conclude this first part of our study let us look at the story of Cain. We must bear in mind that the Bible, when it gives history or biography, is always *selective*, never merely representative and certainly not comprehensive. So it is with the story of Cain and Abel. Adam and Eve had many children, according to Genesis 5. Why was only an incident in the lives of these two selected for the record? Obviously *because we have here a representative case of a spiritual lesson God wants to teach us.*

We read in Hebrews 11 that it was *by faith* that Abel offered up a more excellent sacrifice than Cain. In other words, Abel trusted the Expert, regardless of what his reasonings told him. But did not Cain receive the same instructions? Surely! But he thought he knew enough about what God wanted to make some minor adjustments on his own.

"Sibling rivalry" is the psychologists' word for it; the Bible calls it sin. And when Cain went out from the presence of the Lord (terrible words!) he took his rationalistic philosophy of life with him and founded a city. And since his tribe no longer had God to depend on for help in life's problems they could turn to their only remaining choice: themselves. This, then, is where the search for control, as described above, must have begun. The same error can be seen even farther back, perhaps, in the Garden of Eden, when Eve listened to the "explanations" of Satan rather than keeping faith in God's word. But Cain is the historical progenitor for our times. It is not insignificant that Cain had a family which produced the world's first scientists (Gen. 4: 16ff.).

If the Lord did not allow Cain to become a wanderer in the earth in his own time, in a geographical sense, his trail certainly has been laid throughout history. It has broadened and branched off into many places, but it can be traced to its shadowy source in the dim recesses of time. It has gone past the period of pagan mythologies, as we have seen, so the gods are out of date by now in those places where his trail has led the farthest. But the trail winds out of the Pantheon up to the Pentagon, and to the universities and the great planning centers where the modern Cains are still building the cities of Utopia. "The mystery of iniquity doth already work."

When the Antichrist is revealed, the fact that he is worshiped and comes with "all power and signs and lying wonders" is enough to indicate that Satan is not out to create a purely naturalistic scheme of things in the world. The present materialistic outcome of the error of Cain will then be mixed with an evil supernaturalism. But the idea of one man in control of everything has been building up for a long time and, like leaven, will spread and rise fastest at the very end.

Cain makes his last scriptural appearance in the Book of Jude, which significantly enough speaks of the heresies of the last days. The trail of the wanderer runs all the way from Eden's outskirts to churches yet future. But it is also in the prophecy of Enoch that we read of how the trail of the wanderer someday must finally come to an end. ◆ ◆ ◆

God at the Dinner Table

By E. WAYNE STAHL

The eighteenth chapter of Exodus records an incident that took place during one of the greatest migrations in history. Millions of Israelites were fugitives from Egypt, where they had been slaves. Moses was their leader during that journey.

The father of Moses' wife met the Israelites and became host to a number of their chief men. We read that they came "to eat bread with Moses' father in law before God" (verse 12). What an impressive expression—"to eat bread . . . before God." It reminds us of Paul's exhortation: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

What a glorification of the commonplace is suggested here. Even this everyday matter of eating may become sacramental. The holiest rite in our Christian religion we call "The Lord's Supper."

A helpful little book entitled *The Practice of the Presence of God* emphasizes this lovely and solemnizing fact. The book is by a humble and devout man who saw God in everything and everything in God. He was a helper in the kitchen of a religious establishment. And so near and gladdening did he find the divine Presence that he testified that the most menial culinary duties became for him as glorious as if he were partaking of the Sacrament.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). This is the unvarying standard.

DAVID R. ENLOW, Reporter

AT HOME

Rockefeller grant aids Christian University: International Christian University in Tokyo has received a $55,000 grant from the Rockefeller Foundation for a five-year study to evaluate the effects of higher education on students' values. The project, to begin next April, will be the third study of values under way at the eleven-year-old school, which is supported by mission boards of fifteen Protestant denominations in the United States and Canada.

●

Catholics report "prosperous, if stormy" 1960: A year-end report released by the National Catholic Welfare Conference has declared that the Roman Catholic Church enjoyed a "prosperous, if stormy" 1960 in the United States. The report thanked Protestant and Jewish leaders who defended the Church during the presidential campaign, and showed that the Catholic population increased over one million, or 3.4 per cent, in 1960 to reach a total of over forty million. This percentage of growth compared to a recently estimated Protestant church growth of 1.7 per cent. Catholic educational officials reported five and a half million students in a school system "that had grown to the largest private system in the world." Other significant statistics: adult conversions to the Church, 146,000; the number of priests, 53,000; nuns, 168,000; brothers, 10,000.

●

School district to continue Bible distribution: Despite objections from some parents, the Edmonds (Wash.) school board has announced that the practice of distributing Gideon Bibles to fifth grade pupils in the district will continue.

●

New Lutheran denomination officially begins: The American Lutheran Church officially began with the new year on January 1, 1961, uniting into one the old American, Evangelical and United Evangelical Lutheran churches. The new denomination brought together 2,258,092 Lutherans into one common denomination.

ABROAD

PBA recognized by Japanese government: The Japanese Government has recognized the Pacific Broadcasting Association as a nonprofit, property-holding corporation in the public interest. This is the first time in Japan that such recognition has been given an organization promulgating the gospel primarily by radio.

Ex-China missionary reports on tour: Gerda Buega, for many years a missionary to China, recently visited that country on a tour that was organized in East Berlin. "One has to search for churches and Christians with a microscope" in most Chinese towns, Frau Buega wrote in the Berlin missionary newspaper, *Der Ruf* ("The Call"). She said, however, that the church is still comparatively active in Shanghai, even though the number of parishes there has dropped from two hundred to twenty since the Communists came into power.

●

Electronic computers used in Dead Sea research: As scholars seek to unravel the mysteries of the Dead Sea Scrolls they are aided by modern high-speed electronic computers. J. P. Bessinger, associate professor of English at the University of Toronto, told the seventy-fifth annual convention of the Modern Language Association in Philadelphia that the computers come up with answers to words partly or totally obliterated in the scrolls through analysis of word frequencies, sentences and contexts.

THE PRESS

The Bible still Japan's best-selling nonfiction: Once again the Bible turned up at year's end in Japan as the nation's top nonfiction best seller in 1960. Total sales: 1,886,909 volumes. This total is second only to Bible distribution in the United States which last year recorded annual sales of more than 10,000,000 volumes. The Japan Bible Society states that since the end of World War II a total of 27,074,553 Scripture volumes have been sold. Only 18,000 copies were sold in the entire period from 1876 to 1944.

●

***New English Bible* to be published:** March 14, 1961, will be publication date in this country and abroad for the New Testament portion of *The New English Bible* to be published by Cambridge University Press and Oxford University Press. One million copies of the 460-page Testament will be printed throughout the English-speaking world, including the United States, Canada, England, Australia, New Zealand, India and South Africa.

●

LAM's *Evangelist* enters fortieth year: The *Evangelist,* official organ of the Latin America Mission, has entered its fortieth year of publication with a new and larger format and increased editorial scope, including more coverage of news in Latin America.

SIGNS OF THE TIMES

Aussie church opens night club for teen-agers: A Methodist church in Sydney, Australia, has opened a night club for teen-agers. No liquor is sold. "House Full" signs go up almost every night; popular teen-age musicians and singers are hired to entertain the crowds; the young people dress as they like, eat hamburgers and sip soft drinks, watch television, dance, play table tennis or billiards and in general "live it up."

DONALD MORELAND, Editor

About That Call

By REV. P. S. ALLEN

President, Simpson Bible College

If there is one problem that puzzles our students more than any other I believe it is that of the call to the ministry or to missionary work.

What constitutes a call? How can I be sure I have one? Why is there so much disagreement among Christian workers as to what is meant by a "call"?

I am inclined to think that if the problem is so acute here at Simpson, it is probably acute everywhere. Here are a few thoughts on the subject.

In speaking of a call we are dealing with one of the most personal of spiritual experiences. It is personal because every Christian is an individual, with his own reactions and experiences, different backgrounds and perspectives.

In this area it is impossible for one person to duplicate exactly the experience of another person. Each individual is responsible solely to the Lord for his concept of a call and the decisions that will subsequently be based on that concept.

One should remember that a call is the outgrowth of many factors. A person who has never learned to love and to follow Jesus Christ will have no call, for the entire idea is foreign to him. Hence our conversion and dedication to the will of God are essential in understanding a call.

Secondly, a man's interests determine to a large degree his choice of vocation. Normally he is not likely to become permanently involved in a job in which he has no interest. So our second consideration is: Have we allowed ourselves to become interested and involved in the work God is seeking to do on earth through His church? Our Lord when only twelve years of age said to His parents, "Wist ye not that I must be about my Father's business?" Without an interest we probably will feel no call. One way to make sure we are not called is to insulate ourselves from the interests of the Kingdom of God.

Thirdly, a man's native abilities and capacities will enter somewhat into the question of a call. It is true that many men have thought they were called but have proved to be no asset to the Christian ministry when they sought to fulfill their call. One answer, however, to the question as to why there are so many misfits in the pulpit is because many who are fitted to answer God's call do not respond. The unfitted was the only one to respond to the need he saw.

Some excuse themselves from answering the call because of supposed incapabilities. It is dangerous for us to do this. Moses was one of those who could discover no qualifications within himself for undertaking the work to which God was calling him. But he was to learn as he responded and obeyed that the Lord could equip a man for His work, and that such excuses do not stand up when God is calling a man.

Finally, God's call is often a general call. Isaiah heard Him saying, "Whom shall I send, and who will go for us?" The prophet did not hear the call addressed to himself. But he responded nevertheless, and he was sent. Our temper of today seems to be: If He wants me He knows where I live. Isaiah's was: "I'm here, Lord; can You use me?"

The question of a call cannot be settled until some prior questions are settled, such as: Do I have plans of my own that I prefer? Am I informing myself of the needs of God's work? Am I living close enough for Him to speak His call to me? To a person who is not clear on some of these issues a call will ever be a puzzle and a cause of spiritual confusion.

End the confusion and the hesitancy and make yourself available to God. It is surprising how quickly the question of a call is then cleared up!

Youth Contact Mission

Enthusiastic reports have come from our Alliance Youth Fellowships following the "Youth Contact Mission" which was featured in the "Contact for Christ" program last fall. Approximately three hundred fellowships participated.

Both small and large youth groups responded to this program. A church with only four teen-agers contacted six other young people. Four of these new contacts continue to attend the fellowship meetings, enabling this church to begin an active AYF. Another had twenty-five active young people. Through the Youth Contact Mission fifteen more young people were contacted and ten of these have begun to attend the AYF.

The AYF in Valley Station, Kentucky, writes, "Our AYF has increased from a September average of thirteen to an October average of twenty-two, and last night there were twenty-seven in the AYF service." This they have credited to the Youth Contact Mission.

Each participating group received an evaluation sheet. From these the National Youth Office has been able to determine the effectiveness of the program. If you have not sent in your report please do so. It will be of value to us.

W. A. CUTTS

Moni women make carrying nets

In the mountains of
New Guinea
women live and work and hope
. . . and fear and die . . .
They may run from friendship,
yet they cry for help.

Last May at the General Council
in Portland, Oregon,
Mrs. W. A. Cutts gave this moving
message to the women's missionary
meeting, and later
prepared it for
THE ALLIANCE WITNESS

By MRS. WILLIAM A. CUTTS

The Moni Tribeswoman Calls

FROM a plane you look down on the homes of our Moni women. They are nestled in the mountains and jungles of New Guinea's rough terrain. Here is a cluster of two or three houses, another group is nearby, and in the distance are several lonely bark-roofed huts.

If you would go to visit the Moni woman you must wade muddy trails, inch your way over vine bridges and climb rough mountains. And when you reach her village she will not be there. She was there a few moments ago—you glimpsed her as you came up the trail—but she has seemed to vanish in thin air. With wild eyes she is looking at you from behind the bushes. Her husband no doubt is crouched in fear, wondering whether to shoot from his bow or run.

If perchance your smile or your manner convince the woman you are not the devil and you have not come to eat her soul, she may venture forth to greet you with a token of her trust—a hot potato or a piece of salt. If she does you are very fortunate.

The Moni woman may come to your home. She may be a young girl eight or nine years old, crying for help. She is to be married to an old chief who will drag her off to another village, away from the home and gardens she loves and away from her mother and her baby sister. She will be the wife and slave to an old man who cares only for the gardens she can plant and weed, the pigs she can raise and later the children she will bear. She will try to run away. The man will call her lazy and immature, but she will be his property and be trained by him to be industrious, steady and plodding and to ask for nothing in return. This training will be attended with many beatings, tears and even arrow wounds ending in infection and perhaps death.

Knowing all this, the child-woman comes to you. "Hide me," she pleads, "that I may escape and stay at home until I am old enough." We can help some of the Moni girls in this way, one at a time, but that can never meet the real need and change the social pattern. The gospel must first work in the hearts and lives of influential Moni men.

Wandaini, one of our schoolboys, said, "*My* sister is going to be married to a Christian. I shall sell her to someone she loves when she is old enough." Another schoolgirl looked at her and said, "*Oa bao* (I wish I were she)." This represents a new attitude due to a change of heart. This will answer the Moni maiden's problem.

The Moni woman may call to you while she is in childbirth, call as she is suffering by the fire in her little, sooty two-room hut. Her husband is outside shouting at her: "You have a devil. You have sin. You are bringing evil to us, wicked woman.

"Hide me," the child-woman pleads

E. W. ULRICH

Why don't you hurry?" If the baby should die, as is often the case, the mother has added to her sorrow the fear of what her husband will do to her. She of course is the one to blame.

Moni mother, we hear you cry as you hold the still form of your child. You have cut off a finger hoping to take away the numbness from your heart. You have painted your face and body with mud seeking to hide the sorrow of your soul. You cry softly for your wee one. Your heart-broken sobs have reached our hearts. We hear you crying, "Ah beiga yeh kai kayagoh pogwaiyo hih hee hee (My little bird, where have you gone? Oh, where have you gone, my little bird)?"

We have an answer to your cry. We have balm for your sorrowing troubled heart. Your little bird will live again, and you too may live. You who know so little of love must hear the story of the loving Saviour. You whose feet have known only the perilous jungle trails are waiting for us to lead you on the heavenly trail.

Benni Ama brought her sick baby to our home. She had lost one baby after another. Fortunately, at last she had a perfect baby. "If this baby dies Benni Ama also must die," her husband had said. All was well until her "little bird" caught pneumonia. Although Benni Ama lived by the main trail on which the missionary passed, she had never been seen by the "missionary devils." Because she heard that the missionaries' medicine had brought life to many sick people, she brought her little bird to us as a last resort. We laid hands on the little heaving chest in the name of the Son of the Chief of the Skies. Miraculously the little one began to breathe evenly again and soon was better. The Moni mother began to trust in the God of the missionaries. Her baby was healed and her own life was spared.

Mothers hidden in the mountains, running from friendship yet desperately needing a friend, fearful yet beckoning, we see your need. We must bring to you a powerful, life-giving Saviour who is Chief of all chiefs.

Though we grow weary, we are glad to have you come with your wounds and sicknesses. We want you to tell us what it is that makes you cry. We are glad you feel free to call us in the night to help you with your baby.

We are not discouraged because you are slow in recognizing the letters when we try to teach you to read. We are glad to know you have begun to see beyond the letters in your primer and have caught a glimpse of God. Call on us for anything at any time. We are listening for your call. . . .

The Moni woman may be the object of a witch hunt. The circumstances usually are like this. Several people in a village have been taken ill. A young girl who is said to have special power to talk to evil spirits whistles to a bat, asking who is to

E. W. ULRICH

She may be accused of witchcraft

blame for the sickness. The bat whistles back the name of the unwanted woman. The story is spread among the villagers and is echoed from hill to hill, "Iaicibu is a witch. Iaicibu is a witch." That evening as Iaicibu is digging potatoes for her meal a group of men sneak from behind the garden fences and suddenly a volley of arrows leaves the bows. There is a shrill scream mingled with the triumphant cry of the men. The witch is dead. She is tied to a pole and the whole village joins in the procession as they carry her down to the river. As her body is thrown into the rapids they chant, "Away with the evil. Away with the witch." Another person for whom Christ died has passed over the brink, and for her there is no hope.

Unwanted woman, accused of witchcraft, we must come to you, for we hold in our hands a gospel which can change this whole social pattern. When this gospel is received by your tribe love will replace hate. The Kemabu River has not rid your tribe of evil; that river only brought death to the sinner and left him his sin. Your tribe must learn of a stream that can destroy sin and bring life to the sinner. . . .

A Moni widow calls us. Her husband has died, but she cannot cry for him as she ought because her mind is filled with thoughts of her approaching doom. She is to be killed that her spirit may go and live with the spirit of her dead husband.

The villagers come upon her and surround her dwelling. If she refuses to come out the roof is torn down. Some shoot her with their bows and arrows. Others crowd around and jab her with arrow points. Her own children are in the mob, her own son may be the instigator.

Moni widow, you whose life has been a series of beatings and shootings will now be going out into an eternity lost—forever, hopelessly and irrevocably lost. You who have known a living death will now be cast into the fire that burneth with brimstone, which is the second death.

Perhaps we can hide you for a while. Perhaps we can persuade them to let you live. But we can do little for you REALLY *until the gospel of Christ changes the wicked hearts of the men in your village, that they may know the value of a human life.*

We have been given the gospel which can transform your life, save your soul and set you free. If we withhold this message from you your blood will be upon us. . . .

You who have read this, now that you have had a glimpse of the plight of the Moni woman, have her cries touched your heart? Can you remain at ease while she calls to you, *"Come over, please come over, come quickly and help us."* ◆ ◆ ◆

A Guide to Prayer

The 1961 Prayer Manual, listing all our mission stations and churches in the homeland, is now ready for distribution. The Prayer Manual divides the various areas of the world so that each field is prayed for weekly. There is also information about each field. We urge every prayer group to secure sufficient copies for all their members. There is no charge.

Kindly send your request for the Prayer Manual to Christian Publications, Third and Reily Streets, Harrisburg, Pa.

A. P. MCGARVEY

Some of the "Joshua Society" men hear Rev. A. P. McGarvey

The Hiroshima Joshua Society

By Rev. A. Paul McGarvey

The "Fujinkai," women's society in Japanese churches, is as old as Christian work in Japan. Not until recently have the men stirred themselves to group action. Now in the Hiroshima Alliance church there is a thriving group of men who call themselves the "Joshua Society" (Josh. 24:15).

Currently they are sending monthly support to our Alliance missionary among the Japanese immigrants in Brasilia, Brazil, Miss Mitsuka Ninomiya. On the home front they planned, financed and led an eight-day tent campaign in Hiroshima. Every night they sang, testified and preached. The results were gratifying.

At the last meeting I reviewed the world-wide work of the Alliance by reports, statistics and pictures. They were very responsive and are now asking for liaison with Alliance men's groups in America and other countries.

The Story of an Old Christmas Card

By REV. JOHN BECHTEL

Have you ever wondered what happens to the used greeting cards that you send to your missionaries on the various mission fields in answer to their requests? Perhaps you've asked, "Whatever do they do with them? They always appeal for more! Do these old cards really bring joy into the lives of children . . . do they actually lead people to Christ?"

In an attempt to answer these questions and similar ones that may come to your mind, here is the true story of a used Christmas greeting card in Hong Kong.

The young Chinese boy who received this particular card tells about it in his own words (translated from the Chinese):

"One morning I went to school as usual. Having thrown my schoolbag on my seat, I rushed out to the playground to see what my schoolmates were doing. Just as I turned the corner of the school building I heard a great noise coming from the direction of the playground. Some of the schoolmates were yelling and others were crowding around one boy, jumping about and trying to snatch something—it looked like a card—from the hands of the boy in the center. Curious, I went closer. Then I saw that the boy was holding some beautifully colored picture cards, which appealed to me very much. I asked one of the other boys what the cards were, and he answered, 'Christmas cards.'

"Just then I noticed that the boy standing beside me was holding a number of these cards in his hands. I asked him for a card and he gave me one. Then I asked where, or from whom, he had received such a beautiful card. He explained to me that every Sunday when he went to church he was given a card. This day was a day long to be remembered in my life because after that I began going to church."

Not only did the young Chinese lad receive old Christmas cards from the church he attended as a result of what his friend had told him, but he heard the wonderful message that the Christmas cards carried. He was told the old, old story of Jesus and His love. The meaning of Christmas was fully explained to him. However, at that he did not open the door of his heart nor invite the Lord Jesus Christ to come in. But the seed had been sown in the form of an old Christmas card and the seed was watered by prayer. His testimony continues:

"Four years passed after the day when I received that first Christmas card on the school playground, but God's Word did not impress me nor take hold of my life. I heard the Word but it was like the seed sown by the wayside and devoured by the birds. However, praise the Heavenly Father, He loved me. His Holy Spirit worked in me. I came to a knowledge of my sin. I realized the way that I would go after death. Then, praise God, on the morning of January 11, 1959, I received the Lord Jesus Christ as my Saviour and invited Him to be King in my heart."

Should you ever feel inclined to discontinue sending old Christmas greeting cards to the mission fields recall the story of this one old card. It was the point of contact in the life of that Chinese lad, and it was used by the Holy Spirit to create an interest in spiritual things in his heart.

This story may be multiplied many times over. Perhaps this card was one of those *you* sent to a missionary. Perhaps it was one of *your* cards that led this Chinese lad to sing:

"Into my heart, into my heart,
Come into my heart, Lord Jesus.
Come in today; Come in to stay;
Come into my heart, Lord Jesus."

Send the cards, and then back their ministry with effectual prayer. Write to the Foreign Department, 260 West 44th Street, New York 36, New York, for a list of the missionaries who have asked for used greeting cards, and for mailing instructions for sending them.

JAMES B. HARR, Reporter

To the Fields

Miss Lorna Munroe left January 23 for her first term in Indonesia, where she will teach in the school for missionaries' children in Bandung, Java. Miss Munroe is a member of the Gospel Tabernacle in Ottawa, Ont. She received her training in Canadian Bible College, Regina, and in Ottawa Teachers' College.

Lorna Munroe
Indonesia

H. M. Spriggins
Congo

Miss Haldyne M. Spriggins left January 26 for further language study in Switzerland before beginning her third term in Congo.

On Furlough

Miss Frances E. Eisensmith arrived in New York January 20 from the Congo, having completed seven terms on the field. She will retire after furlough.

Rev. and Mrs. R. Benjamin Karcesky and children, Lydia, Naomi and Benjamin, arrived in New York January 24 from New Guinea, having completed their first term of service.

The New Generation

To *Mr. and Mrs. Charles W. Mauren,* Defiance, Ohio, a son, Jonathan Paul, on December 21, 1960.

To *Rev. and Mrs. Doyle Bowers,* Richmond, Ind., a son, John Mark, on December 16, 1960.

To *Mr. and Mrs. Peter N. Nanfelt,* Marion, N. C., a daughter, Terry Jill, on January 2.

To *Mr. and Mrs. Bernard H. Wright,* Uvalde, Tex., a son, Eric Bernard, on January 10.

To *Rev. and Mrs. H. A. Town,* Japan, a daughter, on January 4.

To *Mr. and Mrs. Adriaan van der Bijl,* New Guinea, a son, Daniel Louis, on December 23, 1960.

To *Mr. and Mrs. David E. Tarr,* Regina, Sask., a son, Darren Tracy, on December 10, 1960.

To *Rev. and Mrs. Kenneth W. Opperman,* Peru, a son, William John, on December 13, 1960.

With the Lord

Mr. Russell P. Van Schaick, of Port Washington, N. Y., went to be with the Lord on January 1 after an illness of several years. He had been associated with The Christian and Missionary Alliance since his conversion twenty-five years ago, first in Port Washington, and later in Glen Cove, N. Y., and had carried on an active tract ministry. Besides his wife he is survived by a son and a daughter.

Marriages

William L. Gilliam, pastor of the Perry-Lansing (Mich.) Church of The Christian and Missionary Alliance, was married to Miss Theola M. Pearl on December 17, 1960.

Evangelists' Schedules

In our issue of January 11 we announced that Rev. H. E. Nelson was not free for meetings until the summer and fall of 1962. Actually, Mr. Nelson is booked for 1961 with some open dates during the summer. His 1962 schedule is now being made, with some dates already committed. His address is 1104 Catalpa Lane, Orlando, Fla.

Rev. H. P. Rankin, also of Orlando, will be ministering in the following places this spring: Burlington, N. C., February 8-19; Savannah, Ga., February 20-26; Milton, Del., March 26–April 2; Washington, Pa., April 5-16; Beaver Falls, Pa., April 19-30; Clearfield, Pa., May 3-14; Kinsman, Ohio, May 24–June 4; Akron, Ohio, Lovers Lane, June 7-18; Plainsville, Ohio, June 19-25.

Rev. Garry E. Sentz, of Houghton, N. Y., has returned to evangelistic work. Mr. Sentz states that his interest is in helping the smaller churches of the various districts. His address is Houghton, N. Y.

World Missions Program in Carnegie Hall

The annual World Missions program of Nyack Missionary College will return to newly decorated Carnegie Hall in New York City on February 22. Dr. Harold W. Boon will be the chairman of the 2:30 P. M. service, and Dr. Lee Olson will be in charge of the music.

The theme of the missionary program is "As the Father hath sent Me, so send I you." Miss Charlotte Stewart and Mr. James A. Davey are the two speakers and other students will give missionary vignettes portraying the problems on some of the fields today. The college chorus and a special brass choir will be featured.

Revival Meetings

Central City, Pa. Two weeks of meetings conducted by Rev. Roland M. Gray, Sr., resulted in revival in the Christian and Missionary Alliance Church. Seventeen individuals responded publicly to the messages, reports the pastor, A. Dean Wilson.

Greenville, Ohio. Rev. H. E. Nelson held early winter meetings here and seventy-five persons sought the Lord, reports Rev. Fred C. Isch, pastor.

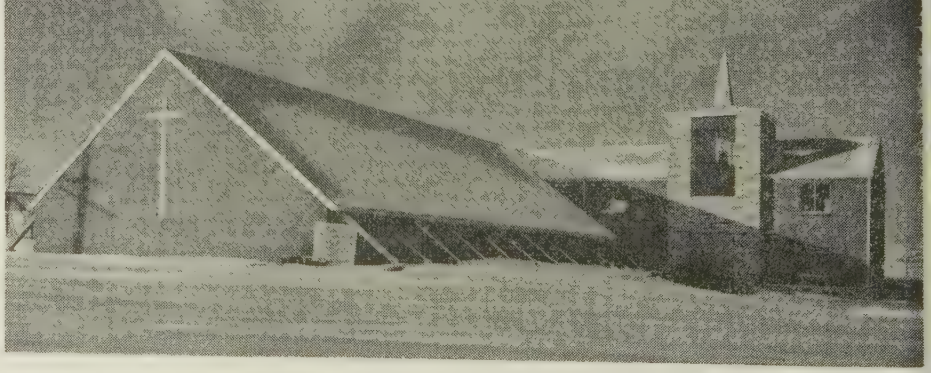
Dietz Manager Retires

Mr. Alexander McKean, manager of William H. Dietz, Inc., C. & M. A. publishing house in Chicago, retired as of

(Continued on page 19)

The First Alliance Church, of Denver, Colo., was dedicated in the late fall. Seating over three hundred persons and providing facilities for Sunday school and other activities in its nearly 8,500 square feet of floor space, the church was built for about $42,500.

The congregation is encouraged by the many new contacts made since getting into their new church home. They urge readers of The Alliance Witness *who have relatives or friends in the Denver area to tell them of the new church located in the growing Lakewood area at 25 S. Newland St., or to notify Rev. G. L. Showell, pastor, of these friends.*



The 1960 Subscription Campaign Report

The 1960 ALLIANCE WITNESS Subscription Campaign, which we observed in our churches October 23 through November 27, brought an increase of nearly 2,000 subscriptions above last year's Campaign. Many pastors and local Campaign committees worked faithfully to secure more subscriptions and their efforts are reflected in the report given here. Approximately 17,000 subscriptions were handled by our staff in Harrisburg during the weeks of the Campaign and immediately following. We are sorry that some churches sent in their subscriptions too late to be listed here.

All churches that had an increase in subscriptions are indicated by an asterisk and will receive a certificate. They are especially congratulated. Some increases are particularly noteworthy: Ottawa, Canada, increased their total by 226 (their total was previously incorrectly reported as 525); Toronto (Avenue Road Church) had an increase of 213; Pittsburgh increased 104; Louisville, Ky., 102, and the Gospel Tabernacle in New York, 100. The Alliance Tabernacle in Vancouver, B. C., and the church in Cincinnati, Ohio, each secured 96 more subscriptions.

Among the smaller churches Biddle Chapel in Carlisle, Pa., increased from 27 to 181; Chicago (Northwest) from 88 to 150, while Chatham, Ont., which increased from 18 to 52, represents a number of churches that for the first time are listed in THE ALLIANCE WITNESS. Some of the smaller churches have shown a consistent growth over a period of years. Belleville, Ont., has increased 233 per cent in the past five years.

In each instance where the name of the Campaign manager was given to us we have used it in this report.

*Vancouver, B. C. (Alliance Tabernacle), P. D. Lawrie, mgr. 820
Toledo, Ohio (Gospel Tabernacle), Leonard Cooper, mgr. 770
*Pittsburgh, Pa. (Northside), Mary Jane Hadley, mgr. 709
*New York, N. Y. (Gospel Tabernacle), Gordon A. Young, mgr. .. 685
*Chicago, Ill. (South Side), Betty Brown, mgr. 609
*Louisville, Ky. (Gospel Tabernacle), John K. Bersche, mgr. 574
*Ottawa, Ont. (Gospel Tabernacle), Arthur A. Jackson, mgr. 529
*Toronto, Ont. (Avenue Road), Mrs. P. D. MacIntyre, mgr. 482
*Cincinnati, Ohio, E. M. Burner, mgr. 400
*St. Paul Bible College, St. Paul, Minn., Craig Hendrickson..... 395
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*White Plains, N. Y., Marks-Hartz, mgrs. 333
*Akron, Ohio (Brown Street), G. I. Sir Louis, mgr. 318
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*Atlanta, Ga., Rev. W. G. Sandell .. 266
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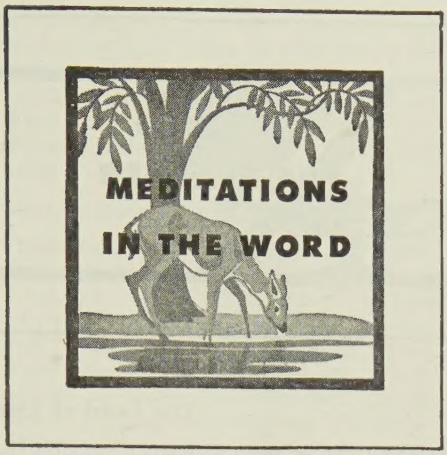


Edited by EDITH M. BEYERLE

Sunday

REVELATION 2:18-29 (verse 25).

The other day I asked a Hebrew friend how it was that his countrymen were so successful in acquiring wealth. "Ah," said he, "we do not make more money than other people, but we keep more." Beloved, let us look out this day for spiritual leakage. Let us "lose not those things which we have wrought, but . . . receive a full reward"; and as each day comes and goes, let us put away in the bank of eternity its treasures of grace.—A. B. SIMPSON.

Monday

LUKE 11:1-10 (verse 8).

Prevailing prayer must be persevering prayer. Do not think you are prepared to offer effectual prayer if your feelings will let you pray once for this object and then leave it. . . . Prayer is not effectual unless it is offered with an agony of desire. The apostle Paul speaks of it as a travail of the soul (Gal. 4:19). I have known persons to pray till the blood started from their nose. Others till they were wet with perspiration in the coldest winter weather. Others till their strength was exhausted (Rom. 15:30).—CHARLES G. FINNEY.

Tuesday

PSALM 37:1-11 (verse 7a).

There is nothing harder for some temperaments than just to wait. . . . Some of us never see things in their everlasting relationship. We cannot picture to ourselves the river reaching on through miles of territory down to the sea, but have a mind only for the little eddy in which our boat turns round and round. Immediacy has its place, but the kind of immediacy that counts most is that which works under the inspired patience of a long view of God's providences.—PHILIP E. HOWARD.

Wednesday

2 SAMUEL 23:1-7 (verse 4).

The blackest clouds may lower,
But prayer can pierce them through;
Falsehood cannot long deceive us—
Truth's fine instinct knows the true;
Our path may be both dark and winding,
Trust in God will find the way;
No power of evil long can hinder
The dawning light of ordered day!

—DOROTHY DIX PORGES.

Thursday

ROMANS 8:26-34 (verse 31b).

Do not make it a matter of moment who may be for you or against you. But let it be your business and care that God be with you in all you do. Keep a good conscience and God will defend you. The perversity of man cannot injure those whom God wills to defend. If you can suffer and be silent you will doubtless experience the help of the Lord. He knows the best time and manner of delivering you. —THOMAS À KEMPIS.

Friday

DANIEL 2:30-45 (verse 30).

God's purpose was that King Nebuchadnezzar should have knowledge of future political events, but He used a consecrated young man to acquaint the king with the facts involved. It was another instance of God's and man's coöperation. God's purpose in redemption is to save lost mankind and to people His kingdom with such as shall be saved. But to accomplish this purpose of grace He must still find those who are truly consecrated to Him for His glory. God needs Daniels today to coöperate with Him. And the Daniels need to pray.—PAMEII.

Saturday

HEBREWS 12:3-13 (verse 7).

We are hardly to be persuaded of the goodness of God in loading those He loves with crosses. Why, we say, should He take pleasure in causing us to suffer? Could He not render us good without making us miserable? Yes, doubtless He could, for all things are possible with God. . . . But able as He is to save us from crosses, He has not chosen to do it. . . . In this matter He is the Master. We have only to adore in silence the depths of His wisdom, without comprehending it.—FÉNELON.

Sunday

MARK 9:33-41 (verse 41).

Your life, like the Master's, will be made up of little incidents. It was not much to meet a woman drawing water out of a well; not much to forget His lunch for a poor, forsaken soul. But these are the things which make our crowns. So the best work of Christ was just incidental. And even as He hung on Calvary God brought His audience there, the poor, dying malefactor. Yes, you will find work to the very end.—A. B. SIMPSON.

Monday

PSALM 62 (verses 2, 6).

There is no peace anywhere but in having Christ only—my only pattern, my only hope, my only salvation, my only guide, my only aim, my only friend. The solitary Christ is the sufficient Christ, and that forever. Take Him for your only Friend, and you need no other. Then at death . . . we shall lift up our eyes, and lo! life's illusions are gone, and life's noises are fallen dumb, and we see "no man any more, save Jesus only," with ourselves.—ALEXANDER MACLAREN.

Tuesday

JOHN 12:12-22 (verse 21).

One Sunday a pastor found on his Bible a slip of paper, placed there by some members of his congregation, on which these words were written: "Sir, we would see Jesus." The pastor felt distressed but was not offended. He set to work to examine himself humbly and sincerely. The result was that he made the sad but happy discovery that the people were justified in making their request. He accordingly "went . . . into a desert place." Within a short time he found in his pulpit another slip of paper with the following words: "Then were the disciples glad, when they saw the Lord."—GOSPEL BANNER.

Wednesday

JOB 5:1-17 (verses 6, 7).

Though trouble springs not from the dust,
Nor sorrow from the ground;
Yet ills on ills, by heaven's decree,
In man's estate are found.

As sparks in close succession rise,
So man, the child of woe,
Is doomed to endless cares and toils
Through all his life below.

—ANONYMOUS.

Thursday

LUKE 6:35-45 (verse 44).

The leaves and the bark on the trees in God's orchards are not always indicative of the kind of fruit the tree will bear. Some trees only bear leaves. . . . Other trees are pruned severely and are even grafted to make sure they will bear the right kind of fruit. Sour apples never grow on a tree which has been pruned to bear sweet fruit. The finest looking tree with the most foliage is not necessarily the most productive. Every tree and every man bears fruit according to his true nature.—SELECTED.

Friday

JEREMIAH 32:26-44 (verse 41).

In spite of the fact that Israel had gone beyond what even God, in His infinite knowledge, had imagined they would go in their rebellion (v. 35), yet He says, "I will rejoice in doing them good." Oh, the love and mercy, the grace and goodness of our God! When He sets His love upon a people or a person there is no length to which He will not go to show His concern for them. But first, before He can manifest that love there must be the one heart and one way to fear Him forever. Discipline, when heeded, accomplishes God's ultimate purposes (Heb. 12:11).—PAMEII.

Saturday

ACTS 8:1-8 (verse 4).

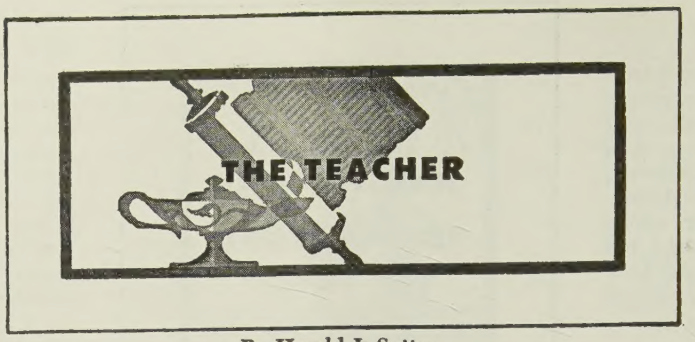
Apostolic witnessing meant going out into a hostile world dominated by bitter Jewish religionists, cynical Grecian philosophers, and their totalitarian Roman overlords. It meant relentless persecution and held the constant threat of death for both the one who witnessed and the new convert. Yet away they went, by threes and by twos, and many brave persons all by themselves, everywhere telling the story.—BISHOP FAIRBAIRN.

February 12, 1961

LESSON TEXT—
John 9:24-38

GOLDEN TEXT—
John 8:12

DEVOTIONAL READING—
Isaiah 59:20–60:3



February 19, 1961

LESSON TEXT—
John 11:17-27, 38-44

GOLDEN TEXT—
John 11:25, 26

DEVOTIONAL READING—
Romans 8:31-39

By Harold J. Sutton

The Light of the World

The healing of the blind man took place at the time of the Feast of Tabernacles near the close of our Lord's third year of ministry. The Master was still in conflict with the leaders of organized religion. Disciples, neighbors, the religious rulers and the healed man's family all play their part in the story. Only the man himself was sure of what had happened.

I. THE EXAMINATION (John 9: 24-34).

The Pharisees proceeded cautiously. Come now, they said, confess your error ("Give God the praise"). Speak the truth; say what we want you to say: "This man is a sinner" (v. 24). But the man who had been blind was not to be entangled. Said he: Of doctrinal discussions I know nothing; in these matters I am not versed. This prophet's relation to sin (v. 17) I leave to my betters. I do know I was blind; I now see. Thrice blessed is the man who can say the same. The man did what every Christian can and must do. He fell back on what had happened to him. For this man the change had been real and radical; his testimony was consistent and clear. An experience with Christ for one's self is vital.

Now came the cross-examination (v. 26). "What did he . . . how . . .?" Never mind the restored sight; that is unimportant. Enough that clay was put on the eyes—on the Sabbath! Thus is it ever. The man's patience began to fray (v. 27). Had they heard with no profit? Perchance they would be disciples? Their abuse is pointed up in verses 28, 29. "This fellow, we know not from whence he is."

The statement was their undoing (vv. 30-33). Long years of blindness had sharpened other faculties and the new disciple pressed his advantage. "Ye do not know from whence he is"—yet He hath opened my eyes! "Ye do not know from whence he is"—yet God answereth not sinners! "Ye do not know from whence he is"—yet since the world began, none hath done this! "Ye do not know from whence he is"—yet apart from God He could not do this! The argument was crystal clear: He who had performed this miracle had done so in the power of God. Said he, Learning is with you. Theological distinctions are within your province, yet you "know not." A prophet comes from God. That this man is from God is attested by the miracle performed upon him who stands in your presence. You, our spiritual leaders who show us the way to God, do not recognize a Prophet who comes from God.

II. THE EXCOMMUNICATION (John 9: 34-38).

The shaft had found its mark. The Pharisees descended to personalities. They admitted the miracle. But, "Thou wast altogether born in sins." And they excommunicated him (v. 34). Organized religion had not excommunicated a disciple; rather had a man in fellowship with God excommunicated organized religion. Mark the *consideration* (v. 35): "Dost thou believe on the Son of God?" He answered, "Who is he, Lord, that I might believe on him?" Additional light may be expected only when present light is put to the best possible use. Today's task is never revealed if yesterday's duty is undone. "Thou hast both seen him, and it is he that talketh with thee." See the *adoration*: "And he said, Lord, I believe. And he worshipped him" (v. 38). Here is no mere homage accorded to one human being by another. "Worship" is a word rarely used. It is found in chapters 4 and 12. Here is the attitude of a soul in the presence of God.

The Lord of Life and Death

Jesus proclaims the truth of a twofold resurrection. (1) Resurrection for the soul: "He that believeth in me, though he were dead, yet shall he live" (v. 25). (2) Resurrection for the body: "Thy brother shall rise again" (v. 23). Our Lord reserved the word "death" for an experience quite apart from the separation of soul and body (see v. 11). Verse 14 is but a concession to the disciples' thinking.

I. THE TEARS OF SYMPATHY (John 11: 32-38).

Verse 33 says the Master "groaned [the original meaning is to be "moved with wrath"] in the spirit, and was troubled." By His angry indignation He would identify Himself with the sorrow and misery caused by the sin for which He would atone. Here was a "voluntary identification with the sorrow that issues from sin, and was the outcome of a righteous wrath against the sin that caused the sorrow." Be it said, too, that the Redeemer remains what He became. At the Father's right hand He is still the enfleshed God. In His glorified humanity "he ever liveth to make intercession for (us)." And the sympathy of Christ was more than a mere feeling "beautiful to see but too delicate to use." Christ's sympathy proposes to do something about the cause of our distress. It is a sympathy that proffers "grace to help in time of need."

II. THE TEST OF THE SUPERNATURAL (John 11: 39-44).

The instruction to remove the stone was a call for obedient coöperation. God never does for us what we can and should do for ourselves. Jesus' prayer (vv. 41, 42) contained no petition; it was for the benefit of others and expressed gratitude. "Lazarus, come forth. And he that was dead came forth."

Here is a classic illustration of the relationship between Father and Son as stated in John 17: "As thou, Father, art in me, and I in thee" (v. 21). How was the Son in the Father? By an entire separation from all evil and a complete dedication to the Father's will. How was the Father in the Son? By the full and complete bestowment of every attribute of His nature, and without measure, on the Son. Out of this relationship of unity came a partnership of activity. The Son so dwelt in the Father that "every activity of our Lord's earthly life was borne upon, buttressed by and filled with the Holy Ghost." Christ moved so harmoniously along the lines of the divine will that God the Father could and did approve Him, and God the Holy Ghost furnished the power with which Jesus moved so mightily among men.

The raising of Lazarus was not a resurrection in our understanding of that term. It is doubtful if any have been, or will be, given their resurrection bodies until all the saints share that glorious vesture. Lazarus was resuscitated rather than resurrected. The spirit re-entered the body and health was restored.

III. THE TRIUMPHS OF SAVIOURHOOD (John 11: 45).

Here are both the *witness* and the *work*. Mary, as a witness, played her part. The miracle, as a work by Christ, contributed its share. First there was the hearing of faith, then the experience of faith. There was accomplished upon a spiritual level what had been done for Lazarus upon a physical level. And the spiritual miracle was the greater. The witness is necessary to the work and the work makes possible the witness. The Saviour made possible the one; Mary made possible the other.

THE ALLIANCE FAMILY

(Continued from page 14)

February 1, 1961. Mr. McKean has served the Society since 1943.

Mr. McKean is succeeded in his position by Ralph Crees, former Sunday school superintendent of the Pittsburgh (North Side) Christian and Missionary Alliance Church. Mr. Crees has more recently been associated with the National Sunday School Association.

Columbia, S. C., Church Dedicated

The Christian and Missionary Alliance in Columbia, S. C., celebrated its first anniversary in December with the dedication of a new church.

The church had begun as a cottage prayer meeting in November, 1959, with a nucleus of four families and several students and faculty members of Columbia Bible College. David L. Moore was the leader. Soon they were able to rent a small church building, with an option to buy, and regular services began in December. The church was organized in June, 1960, with Mr. Moore as pastor and with twelve members.

Sunday school attendance averages about thirty. The church provides four Sunday school rooms in addition to the main auditorium which seats 110. Missionary interest is high, and the women have also sent clothing, stamps and Sunday school materials to our missions.

New Parsonage in Elizabeth, N. J.

Home Convention Sunday was observed January 22 in The Alliance Church, Elizabeth, N. J., with Rev. L. J. Isch, Sr., as the speaker at both services during the day. Rev. H. J. Brittin is pastor. Following the morning service a brief service of dedication was held for the newly acquired parsonage at 508 Muriel Pkwy., into which the pastor and family will move soon. In this service Mr. W. J. Keys, senior elder, read the Scripture and Rev. L. J. Isch offered the prayer of dedication. The workings of the Lord relative to the securing of this larger parsonage were a matter of great praise. Its purchase gave to the church added Sunday school facilities in the old parsonage as well as providing a good home for the pastor's family.

AYF Leaders Conference Held in Central District

A winter leadership conference was held recently at Beulah Beach, Ohio, for the specific purpose of giving direction to Alliance Youth Fellowship officers in the churches of the Central District. Known as an AYF Leaders Congress, it was the first of its kind held in the district. Rev. Donald Moreland, National Youth Secretary, was on hand to discuss some of the pertinent aspects of AYF programming.

According to the District AYF Secretary, Rev. Earl Swanson, twenty-three delegates plus a staff of seven registered for the full conference. Fourteen churches from six states were represented.

St. Paul Purchases Property

St. Paul Bible College, anticipated upward trends in the size of its student body, recently purchased three lots adjacent to its present campus at a cost of $47,500. Two of the lots are 40 x 215 feet, and the third is 40 x 100 feet. With the properties came three buildings, one on each lot, which have for the past years housed married students. All furnishings in the buildings were included in the price.

Rev. Harry T. Hardwick, president, pointed out recently that the money used for the purchase was drawn from the Building and Expansion Fund, not the current operating budget.

Twelfth Youth Conference at CBC

Plans for the twelfth annual youth conference on the campus of the Canadian Bible College in Regina, Canada, are nearing completion. It will be held April 4-7. The gathering gives promise of being one of the finest "youth meets" ever held at the college, and indications are that last year's record registration of 420 will be surpassed.

Speaker will be Rev. Lowell Young, pastor of Calgary's Alliance Church. Rev. William Goetz, District Youth Secretary, states that a conference savings plan has been in operation in the district AYFs in order to relieve delegates and parents from "crash" layouts at the last minute, as conference time approaches and cash reserves are small. Information will be in the hands of AYF leaders and pastors by mid-February.

Pastoral Changes

Rev. J. R. Breen, Salisbury, N. C.
Ronald Ellis, Brockville, Ont.
Glen Engstrom, Cleveland, Ohio.
Rev. R. C. Henry, North Side, Atlanta, Ga.
Rev. Ronald Julian, Cogan Station, Pa.
Dean King, interim pastor, West End, Birmingham, Ala.
Marlin Klingensmith, Scullton, Pa.
Rev. Paul Lehmann, leave of absence.
Ronald MacKinnon, Sudbury, Ont.
Miss Gladys Phillips, Evangelist, Northeastern District.
R. K. Smith, assistant pastor, Fairmont, W. Va.
Kenneth J. Steckel, Mt. Carmel, Pa.
Rev. Paul Stumbo, Oskaloosa, Ia.
Rev. Walter A. Thomas, Lexington, Ky.
George M. Wilson, Lockport, N. Y.
Rev. James McClements, Geneva, N. Y.
Wayne E. Faust, assistant pastor, Gospel Tabernacle, Toledo, Ohio.
Henry Margosian, Port Arthur, Tex.
Norman E. Werner, Shiocton, Wisc.

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67th Bible and Missionary Convention

MARCH 12-19, 1961

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DR. R. R. BROWN, *Omaha, Nebr.*
REV. E. BUCKHURST PINCH, *London*
REV. T. G. MANGHAM, *Savannah, Ga.*
REV. WILLYS BRAUN, *Congo*
REV. RONALD G. GRIFFITHS, *Peru*
REV. W. E. EVANS, *Viet Nam*

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Missionary Treasury

★ ★ ★ ★ ★

December 1960

General Fund	$354,445.54
Missionary Specials	63,342.00

It is with great rejoicing that we report the above totals for December. In the General Fund the total for the year amounted to $3,754,532.18.

Our friends will be interested to know that we were able to pay all of our accounts at the end of 1960. In addition to the generous giving for the General Fund, an amount for specials of an all-time high total of $619,851.58 was received.

The amounts for the Viet Nam Bible School and for Chile Relief are reported as follows:

Chile Relief

Receipts for December	$ 1,656.34
Total for 1960	$ 78,237.45

Viet Nam Bible School

Receipts for December	$ 44,611.81
Total to date	$197,848.22

Gifts for the month of December were covered by our receipt Nos. 36847–38944 and 2865–3043. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

DIV SCH ANDOVER HALL
FRANCIS AVE
CAMBRIDGE 38 MASS

Missions: The Life of the Church

A PASTOR of an Alliance church writes: "I formerly was part of a denomination which gave little emphasis to missions. I have found (since becoming acquainted with the Alliance) that a burden for souls begets a burden for missions, and a burden for missions begets a burden for souls."

His church has a mortgage of $25,000. The budget each week is $200, and the membership is thirty-five. But the people agree that missionary giving is not to be governed by these conditions. This is their view of missions:

1. *The fulcrum of missions* is a meeting with Christ. Consider missionary motivation as a lever and our experience with Christ as a fulcrum. The farther we go with Christ (away from self) the more power we have to move men toward God.

2. *The foundation of missions* is the power of God. The message of Pentecost was "Tarry . . . until ye be endued with power." No man can be saved but by the power of God. No man should go but by the power of God. No man will be burdened for missions but by the power of God.

3. *The fountainhead of missions* is the love of Christ expressed in the Great Commission. Here is the will of God, the purpose of Calvary, the last testament of Christ, the hope and glory of the Church. Here is the authority of missions and here is the obligation of missions.

4. *The floundering of missions* is doubting. Wherever there is the slightest doubt that the heathen are really lost, there will missions flounder. Wherever there is doubt as to our main obligation and interest, whether it should be in the local field or in missions, missions will flounder. If we lose sight of the fact that the burden of the Bible is a missionary burden, then our zeal for missions will hopelessly flounder.

The place of missions in a church must be more than a tradition, more than an annual pledge and more than an inspiring convention. Keeping in focus the first three items above, any church will have the key to a missionary ministry pleasing to its Lord.

A summary of Alliance missions: *22 mission fields with a total population of more than 58 million . . . 830 missionaries and 2,787 national workers . . . they use 149 languages and dialects . . . they conduct 27 full-term Bible schools . . . publish books, magazines, Sunday school lessons, tracts, Scripture portions, etc., through 10 literature offices . . . $330,000 is needed each month to meet the regular budget.*

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada